XII. ARGUMENTS

Drawn out of the Scripture:

WHEREIN

The commonly-received Opinion touching the Deity of the Holy Spirit, is clearly and fully refuted.

To which is prefixed a Letter tending to the ſame purpoſe, written to a Member of the PARLIAMENT.

And to which is ſubjoyned,

An Expoſition of ſeven principal Paſſages of the Scripture, alleadged by the Adverſaries to prove the Deity of the HOLY SPIRIT.

Together with an Anſwer to their grand Objection touching the ſuppoſed Omnipreſence of the Holy Spirit.

By JOHN BIDDLE, Maſter of Arts.

1 Theſſ. 5. 21. *Prove all things: hold faſt that which is good.*

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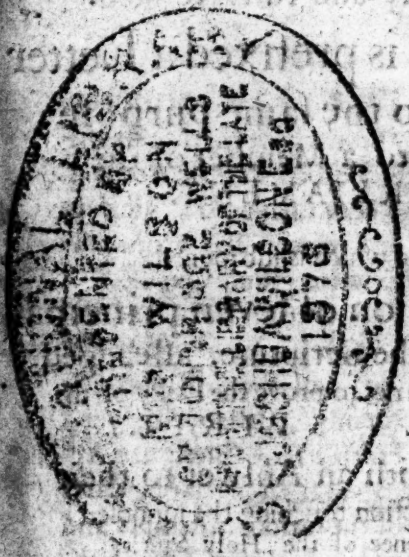

To the impartial Reader.

Reader,

WHen I consider with my self, how many Truths have (in their dawnings) gone forth like the Morning, & are now risen unto a glorious day, unto the amazement and confounding of those, who were grand Opposers of them; (though I know truth hath, and still shall have many Adversaries; whilst the face of the covering, and the vail spread over all Nations remains undestroyed; yet I know too, that Truth's bare breasts are Armour of Proofe against all the daring darts of Satan, and all the furious attempts and stormes of the flesh;) I cannot but abundantly rejoyce in the glory of its strength. How many things have in several Ages (as well as in Ours) been cryed up for truths? And how hath God blown upon them, that

they have withered, and the whirlewind hath taken them away as ſtubble? Again, how many Truths have been cryed downe as Blaſphemy and Errour, the beames of whoſe glory are now ready to dazzle and obſcure all the glory of the fleſh? Sometimes taking in thoſe (through the goings forth of God in it.) who have been the mightieſt enemies, inſomuch that (ſtanding amazed a while) they have ſoon been ſwallowed up in the power of it: And Oh that mine eyes might behold more of that day of Gods power, and of the out-lettings of the beauties of his holineſs; that the tall Cedars of *Lebanon* might be bended, and the Oakes of *Baſhan* aſhamed; that the creature and its glory might be brought low, and men who are now like bullocks unaccuſtomed unto the yoak, might be made willing, and the Lord alone exalted in them, by them, and amongſt them.

Did we but ſeriouſly conſider, how moſt men are adorned with living names (*viz.* of Believers, Chriſtians, Proteſtants, *&c.*) whilſt they are indeed dead, (as will appear, ſeeing there are no ſymptomes of life in them) we could not but ſtartle at it: what is the profeſſion, or Religion, of moſt part of men,

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but formal and fleshly? Are they not like those barbarous *Lettoes*, who were alwaies in the fields and woods, heard uttering these words, *Feru Feru Masco Lon*: but being demanded the reason, they replyed, *That they knew nothing, but that they had been so of long taught by their Ancestours.* Mens mouths are now filled with Forms, and they are daily crying out, The Temple of the Lord, the Temple of the Lord; God, and Christ, and Spirit; when 'tis evident, they have no more then what Education affords, nay lesse, because not moralized; wherein Heathens out-stript them: they know not God, did they, they could not lightly Blaspheme him; they go Christles, and have not received the Spirit of wisdome in the Revelation and knowledge of him; and this makes them to cry out, that whatsoever is not according to their fleshly Forms, is Errour, Heresie, Blasphemy, because it will not hold according to carnal principals, unto which they must needs reduce all things, who have no principal of life within them; such are those who are called Christians, and yet reel to and fro through wine and strong drink, and swell by reason of Oathes, living in abominations; of which sort of men, most of our

Pariſh-Churches are conſtituted: ſuch men have not diſcerning ſpirits, neither are they competent judges, becauſe enemies to Truth, as well as Errour; wherefore the Author betakes himſelf to the Chriſtian Reader, *i.e.* one that is ſo indeed.

I know many men (as well as my ſelf) will be ready to cry out, Blaſphemy, Blaſphemy, at the firſt view of the Title-Page; yet I could wiſh that they would imbrace the Apoſtles counſel, *Prove all things, holding faſt that which is good:* Call all things to a ſerious examen, and reject nothing hand over-head, take nothing upon truſt, without a fore-examining of every circumſtance, leſt in the one, they ſhould reject truth in ſtead of errour; and in the other, embrace errour in ſtead of truth.

The Author hath a long time waited upon learned men, for a ſatisfactory anſwer to theſe Arguments; but hath received none: his hopes are, that the publiſhing of them will be a means to produce it, that he may receive ſatisfaction, and others may be held no longer in ſuſpence, who are in travel with an earneſt expectation of a ſpeedy reſolution, as well as he. I ſhould deſire thoſe who view it, but eſpecially thoſe who undertake to

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anſwer it (for my hopes are, that ſome one will) to conſider, firſt, that to ſay, Such an Argument is invalid, and weak, and not worth the Anſwering, is no convincing way of arguing, nor able to yield the leaſt ſatisfaction to a doubting ſpirit. Secondly, that invectives, railings, or reproachful terms, are no convincing Arguments (as all men of a ſober judgement well know;) at theſe rates the weakeſt man may ſubvert the ſtrongeſt Controverſie: yet theſe have been the arguings of our times, both in Preſs and Pulpit. Thirdly, to prohibit the progreſs of it, can no wayes unſcruple doubting ſpirits, amongſt whom (for the preſent) I number my ſelf expecting an Anſwer to theſe enſuing Arguments; and that God will be with him that undertaketh it, and give in a ſpirit of meekneſs, and of wiſdome, in the revelation and knowledg of truth, ſhall be the matter of his prayers, who deſires truth may be cleared up, and ſhine like the noon-day, and all error confounded, and vaniſh before truth, like a miſt before the Sun.

To the Christian Reader.

CHristian Reader, I beseech thee, as thou tenderest thy salvation, that thou wouldest throughly examine the following Disputation, in the fear of God, considering how much his glory is concerned therein; and at any hand forbear to condemn my opinion as erroneous, till thou art able to bring pertinent and solid Answers to all my Arguments; for thou must know, that though I have contested with sundry learned men, yet hath none hitherto produced a satisfactory Answer to so much as one Argument.

Farewel. *J. B.*

A Letter written to a certain Knight, a Member of the Honourable house of Commmons.

Sir,

HAving now attended for the ſpace of ſixteen Months, partly in the Country, and partly in *Weſtminſter*, that I might come to my Anſwer before the Parliament, and finding after all this tarriance, that I am ſtill as far from having my cauſe determined, as ever; I am even forced to make my addreſs to you, and to beſeech you, if you have any bowels towards them that are in miſery, that you would either procure my diſcharge, or at leaſt make report to the Houſe touching my denial of the ſuppoſed Deity of the Holy Spirit. For that this onely is the matter in conteſtation, you very well know, having both heard my confeſſion before the Committee, and remembring how when I was urged to declare my judgement concerning the Deity of Chriſt, I waved the queſtion, as neither being that I was accuſed of, nor which I had yet ſufficiently ſtudyed, to engage my ſelf publickly therein. As for my opinion touching the Holy Spirit, it is thus:

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I believe the holy Spirit to be the chief of all * *ministring Spirits, peculiarly sent out from heaven to minister on their behalf that shall inherit salvation; and I do place him, both according to the Scripture, and the Primitive Christians, and by name* Justin Martyr *in his Apologie, in the third rank after God and Christ, giving him a pre-eminence above all the rest of the heavenly host: So that as there is one principal spirit amongst the evil angels, known in the Scripture by the name of* Satan, *or the (a)* Adversary, *or (b)* the unclean spirit, *or (c)* the evil spirit of God, *or (d)* the Spirit *of God, or (e)* the Spirit *by way of eminence: even so is there one principal Spirit* (I borrow this appellation from the Septuagint, who render the later clause of the 12 vers. of *Psal.* 51. in this manner; πνεῦμα ἡγεμονικὸν στήριξόν με, *Spiritu principali fulci me*, Stablish me with thy principal Spirit) *there is, I say, one principal spirit amongst the good Angels, called by the name of the (a)* Advoate, *or (b)* the holy Spirit, *or (c)* the good Spirit of God, *or (d)* the Spirit of God, *or (e)* the Spirit, *by way of eminence.* This opinion of mine is attested by the whole tenour of the Scripture, which perpetually speaketh of him as differing from

* See *Heb.* 1. 1, 14. wherein these words are borrowed; and compare it with 1 *Pet.* 1. 12. as also *Heb.* 1. 7. compared with *Act.* 2. 1, 3, 4. and it will easily appear that the holy Spirit is a minister of God, as well as others.

a 1 Pet. 5. 8. *b* Zech. 13. 2. *c* 1 Sam. 16. 15, 16. *d Ibid.* verse the last. *e* 1 Kings 22. 21. See the Original.

a Joh. 16. 7. *b* Eph. 4. 30. *c* Neh. 9. 20. *d* 1 Cor. 7. 40. *e* Acts 10. 19.

from God, and inferiour to him, but is irrefragably proved by these places of Scripture, Neh. 9.6, 20. *Thou, even thou art Lord (or Jehovah) alone, thou hast made Heaven, the Heaven of Heavens, with all their host. Thou gavest thy good Spirit to instruct them (the Children of Israel.)*] John 16.7, 8. &c. *Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the* (m) *Advocate will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove* (in the Original, *convince*) *the world of sin, and of righteousness, and of judgment. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall shew you things to come. He shall glorifie me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, he shall take of mine, and shew it unto you.*] Rom. 8.26, 27. *Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us, with groans that cannot be uttered. But he that searcheth the hearts, knoweth what is the minde* (or desire) *of the Spirit: for he maketh*

(m) So the word παράκλητος in the Original perpetually signifieth amongst Greek Authors, and is so rendred by the Translators themselves, 1 *Joh.* 2.1. and ought to have been so rendred here, especially because he saith in the following words, that the Holy Spirit shall convince the world; for it is proper to an Advocate to convince.

maketh intercession for the Saints according to the will of God.] Acts 19.2. *And (Paul) finding certain Disciples, said unto them, Have ye received the holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit.*] Eph. 4. 4,5, 6. *There is one body, and one Spirit, even as ye have been called in one hope of your calling. One Lord, one Faith, one Baptisme. One God and Father of all, who is above all, and through all, and in you all.*] 1 Cor. 12. 3, 4. &c. *Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Spirit; But there are diversities of gifts, yet the same Spirit. And there are diversities of administrations, yet the same Lord; and there are diversities of operations, yet it is the same God that worketh all in all.*] Luk. 3. 21, 22. *It came to pass that Jesus also being baptized, and praying, the Heaven was opened, and the Holy Spirit descended in a bodily shape like a Dove upon him.*] 1 Cor. 2. 11, 12, 13. *But God hath revealed them to us by his Spirit: for the Spirit searcheth all things, even the depths of God. For what man knoweth the things of a man, save the spirit of a man, which is in him? even so the things of God knoweth none, but the Spirit of God,* (he doth not adde, as before, *which is in him.*) *Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given us of God.*] Rev. 22. 12, 17. *Behold I come quickly, and my reward is with me, to give unto every man according as his work shall be: and the Spirit and the Bride say, Come.*] Act. 5. 32. *And we are his witnesses of these things, and so is also the Holy Spirit, whom God hath given to them that obey him.*] Gal. 3. 5. *He therefore that ministreth* (or giveth) *to you the*

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Spirit, and worketh miracles among you, doth he it by the works of the Law, or by the hearing (or rather preaching) of Faith?] *He that ministreth or giveth the Spirit to you*, a strange kinde of speech, if the Holy Ghost were God. The Scripture is wont to speak more soberly of Almighty God, then to say that he is given by another, much less by men, as it is here said of the Holy Spirit, 1 Cor. 8. 4, 5, 6. [*We know that an Idol is nothing in the world, and that there is no other God but one. For though there be that are called Gods, whether in Heaven, or in Earth; as there be many Gods, and many Lords, yet unto us there is but one God, even the Father, of whom are all things, and we unto him; and one Lord, even Jesus Christ, by whom are all things, and we by him.*] You see here that the Apostle being about to set downe, who is the onely God, and onely Lord of Christians, maketh no mention of the Holy Spirit; which could not have been done by so faithful an Apostle, had the Holy Spirit been either God or Lord. Of these places thus recited, no man, though never so subtile, and though he turn and wind his wit every way, shal ever be able to make sence, unless he take the Holy Spirit to be what I say.

Behold now the cause for which I have lien under persecution, raised against me by my adversaries; who being unable to justifie by Argument their practice of giving glory to the Holy Spirit, as God, in the end of their prayers, since there is neither precept nor example for it in all the Scripture; and being taxed by me for giving the glory of God to another, and worshipping what he hath not commanded, nor ever came into his heart, have in a cruel and unchristian manner re-

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forted to the arm of flesh, and instigated the Magistrate against me, hoping by his sword, (not that of the Spirit) to uphold their Will-worship; but in vain, since every plant that the Heavenly Father hath not set, shall be rooted up; and that this practice of Worshipping the Holy Spirit as God, is such a plant as God never set in his word, would soon appear to the Honourable House, could they be but so far prevailed with, as, laying aside all prejudice, seriously to weigh the many and solid proofs that I produce for my opinion out of the Scripture, together with the sleight, or rather no proofes of the adverse party for their opinion; which they themselves know not what to make of, but that they endeavour to delude both themselves and others with Personalities, Moods, Subsistences, and such like brain-sick Notions, that have neither sap nor sence in them, and were first hatched by the subtilty of Satan in the heads of Platonists, to pervert the worship of the true God. Neither could this controversie be set on on foot in a fitter juncture of time then this; wherein the Parliament and Kingdome have solemnly engaged themselves to reform Religion both in Discipline and Doctrine. For amongst all the corruptions in Doctrine, which certainly are many, there is none that more deserveth to be amended then this, that so palpably thwarteth the whole tenour of the Scripture, and trencheth to the very object of our worship, and therefore ought not to be lightly passed over by any man that professeth himself a Christian, much more a Reformer. God is jealous of his honour, and will not give it to another; we therefore, as beloved children, should imitate our Heavenly Father

ther herein, and not upon any prezence whatſoever depart from his expreſs command, and give the worſhip of the ſupreme Lord of Heaven and Earth, to him whom the Scripture nowhere affirmeth to be God. For my own particular, after a long impartial inquiry of the truth, in this controverſie, and after much and earneſt calling upon God, to give unto me the ſpirit of wiſdome and revelation in the knowledge of him; I finde my ſelf obliged, both by the principles of Scripture and of Reaſon, to embrace the opinion I now hold forth, and as much as in me lyeth, to endeavour that the honour of Almighty God be not transferred to another, not onely to the offence of God himſelf, but alſo of his Holy Spirit, who cannot but be grieved to have that ignorantly aſcribed to himſelf, which is proper to God that ſends him, and which he nowhere challengeth to himſelf in the Scripture. What ſhall befal me in the purſuance of this work, I refer to the diſpoſal of the all wiſe God, whoſe glory is dearer to me, not onely then my libery, but then my life. It will be your part, Honored Sir, into whoſe hands God hath put ſuch an opportunity, to examine the buſineſs impartally, and to be an helper to the truth, conſidering that this controverſie is of the greateſt importance in the world, and that the divine truth ſuffers her ſelf not to be deſpiſed ſcot-free. Neither let the meanneſs of my outward preſence deter you from ſtirring, ſince it is the part of a wiſe man, as in all things, ſo eſpecially in matters of Religion, not to regard ſo much who it is that ſpeaketh, as what it is that is ſpoken; remembring how our Saviour in the Goſpel ſaith, that God is wont to hide his ſecrets

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from the wise and prudent, and to reveal them unto Children. In which number I willingly reckon my self, being conscious of mine own personal weakness, but well assured of the strength and evidence of the Scripture to bear me out in this cause; and remain

April 1. 1647. *Yours in the Lord,*

J. Biddle.

XII

XII. ARGUMENTS drawn out of the Scripture; Wherein the commonly-received Opinion touching the Deity of the Holy Spirit, is clearly and fully refuted.

Argument I.

HE that is distinguished from God, is not God. The holy Spirit is distinguished from God: *Ergo.*

The Major is evident: for if he should be both God, and distinguished from God, he would be distinguished from himself; which implieth a contradiction. The Minor is confirmed by the whole current of the Scripture, which calleth him *the Spirit of God*, and saith that *he is sent by God, and searcheth the depths of God*, &c. Neither let any man here think to flie to that ignorant refuge of making a distinction between the Essence and Person of God, saying that the holy Spirit is distinguished from God, taken Personally, not Essentially: For this wretched distinction (to omit the mention of the Primitive Fathers) is not onely unheard-of in Scripture, and

so to be rejected, it being presumption to affirm any thing of the unsearchable nature of God, which he hath not first affirmed of himself in the Scripture; but is also disclaimed by Reason. For first, it is impossible for any man, if he would but endeavour to conceive the thing, and not delude both himself and others with empty terms, and words without understanding, to distinguish the Person from the Essence of God, and not to frame two beings or things in his minde, and consequently two Gods. Secondly, If the person be distinct from the Essence of God, then it must needs be *something*; since *nothing* hath no accident, and therefore neither can it happen to it to be distinguished. If something, then either some finite or infinite thing: if finite, then there will be something finite in God, and consequently, since by the confession of the adversaries every thing in God is God himself, God will be finite; which the adversaries themselves will likewise confess to be absurd. If infinite, then there will be two infinites in God, to wit, the Person and Essence of God, and consequently two Gods; which is more absurd then the former. Thirdly, to talk of God taken impersonally, is ridiculous, not onely because there is no example thereof in Scripture, but because God is the name of a * Person, and signifieth him that hath sublime dominion or power: and when it is put for the most high God, it denoteth him who with Soveraign and absolute authority ruleth over all; but none but a person can rule over

By Person, I understand, as Philosophers do, suppositum intelligens, that is an intellectual substance compleat, and not a mood or subsistence, which are

over others, all actions being proper to persons: wherefore to take God otherwise then personally, is to take him otherwise then he is, and indeed to mistake him.

fantastical & senseless terms, brought in to coxen the simple.

Argument II.

If he that gave the Holy Spirit to the *Israelites* to instruct them, be Jehovah alone, then the Holy Spirit is not Jehovah or God.

But he that gave the Holy to the *Israelites* to instruct them, is Jehovah alone:

Ergo.

The sequele of the *major* is plain; for if he that gave the Holy Spirit be Jehovah alone, and yet the Holy Spirit that was given be Jehovah too, the same will be Jehovah alone, and not Jehovah alone, which implyeth a contradiction. The *minor* is evidenced by *Neh.9.6,20.*

Argument III.

He that speaketh not of himself, is not God,
The Holy Spirit speaketh not of himself.

Ergo.

The *minor* is clear from *Joh.16.13.* The *major* is proved thus: God speaketh of himself; therefore if there be any one that speaketh not of himself, he is not God. The antecedent is of it self apparent; for God is the primary Author of whatsoever he doth; but should he not speak of himself, he must speak from another, and so not be the primary, but secondary author of his speech; which is absurd, if at least that may be called absurd, which is impossible. The consequence is undeniable. For further confirmation

of this Argument, it is to be obſerved, that to ſpeak or to do any thing not of himſelf, according to the ordinary phraſe of the Scripture, is to ſpeak or do by the ſhewing, teaching, commanding, authorizing, or enabling of another, and conſequently incompatible with the ſupream and ſelf-ſufficient Majeſty of God. *Vid. John* 5. 19. 20, 30. *Joh.* 7. 15, 16, 17, 18, 28. *John* 8. 28, 42. *Joh.* 11. 50, 51. *John* 12. 49, 50. *John* 14. 10, 24. *John* 15. 4. *John* 18. 34. *Luke* 12. 56, 57. *Luke* 21. 30. 2 Cor. 3. 5.

Argument IIII.

He that heareth from another what he ſhall ſpeak, is not God.

The Holy Spirit doth ſo:

Ergo.

The *Minor* is plain from the forecited place, *John* 16. 13. The *Major* is proved thus:

He that is taught, is not God.

He that heareth from another, what he ſhall ſpeak, is taught:

Ergo.

The *Major* is clear by *Iſa.* 40. 13, 14. compared with *Rom.* 11. 34. 1 *Cor.* 2. 16. For theſe places of the Apoſtle, compared with that of the Prophet, ſhew that *Iſaiah* did not by *the Spirit of the Lord* there underſtand the Holy Spirit, but the minde, or intention of God. The *Minor* is evidenced by *John* 8. where our Saviour having ſaid in the 26. verſe, *Whatſoever I have heard from him (the Father) theſe things I ſpeak*;] in the 28. verſe he expreſſeth the ſame ſence thus; *According as the Father hath taught me, theſe things I ſpeak.* Neither let any man go about to elude ſo pregnant an Argument, by ſaying that this is ſpoken of the Holy

Holy Spirit improperly: For let him turn himſelf every way, and ſcrue the words as he pleaſes, yet ſhall he never be able to make it out to a wiſe and conſidering man, how it can poſſibly be ſaid, that any one heareth from another what he will ſpeak, who is the prime Author of his ſpeech, and into whom it is not at a certain time inſinuated by another. For this expreſſion plainly intimateth, that whatſoever the Holy Spirit ſpeaketh to the Diſciples, is firſt diſcovered and committed to him by Chriſt, whoſe Embaſſadour he is, it being proper to an Embaſſador to be the Interpreter not of his own, but of anothers will. But it is contradictious, to imagine that the moſt high God can have any thing diſcovered and committed to him by another.

Argument V.

He that receiveth of anothers, is not God.

The Holy Spirit doth ſo: *Ergo.*

The *Minor* is witneſſed by the aforeſaid place, *John* 16. 14. The *Major* is proved thus; God is he that giveth all things to all; wherefore if there be any one that receiveth of anothers, he cannot be God. The antecedent is plain by *Acts* 17. 25. *Rom.* 11. 35, 36. The conſequence is undeniable: for if God ſhould give all things to all, and yet recieve of anothers, he would both give all things, and not give all things; have all things of his owne, and have ſomething of anothers; both which imply a contradiction. The *Major* of the Proſyllogiſme is otherwiſe urged, thus: He that is dependent, is not God. He that receiveth of anothers, is dependent: *Ergo.* The *Major* is unqueſtionable; for, to ſay that one is dependent, and yet God, is in effect to ſay he is God, and not God, which implyeth a contradicti-

diction. The *Minor* also is evident: for to receive of anothers, is the notion of dependency.

Argument VI.

He that is sent by another, is not God.
The Holy Spirit is sent by another:
Ergo.

The *Minor* is plain from the fore-quoted place, *John.*16.7. The *Major* is evinced thus:
He that Ministreth, is not God.
He that is sent, Ministreth:
Ergo.

The *Major* is indubitable, it being dissonant to the supreame Majesty of God to Minister, and serve another; for that were to be God and not God; to exercise soveraign dominion over all, and not to exercise it. The *Minor* is confirmed by *Heb.* 1. *ult.* where the divine Author sheweth, that the Angels are all Ministring Spirits, in that they are sent forth; as he before intimateth Christ to be Lord, because he sitteth at the right hand of God. Thus *David*, *Psal.*2. declareth the Soveraignty of God, in saying that he sitteth in Heaven. The *Minor* is further proved thus:
He that receiveth a command for the performance of something, doth Minister:
He that is sent forth, receiveth a command for the performance of something:
Ergo.

The *Major* is evident to common sence, since it suiteth with none but Ministers and inferiours to receive commands. The *Minor* is manifested by *John* 12.49. *The Father that hath sent me, he gave me a Command what I shall speak.*] Neither let any man here reply, that this very thing is spoken also

ſo of Chriſt, unleſs, having firſt proved that Chriſt is ſupream God, he will grant that whatſoever is ſpoken of him, is ſpoken of him as God; or can make good that to be ſent at leaſt may agree to him as God. The contrary whereof I ſuppoſe I have clearly proved in this Argument, ſhewing that it is unſutable to the divine Majeſty.

Argument VII.

He that is the gift of God, is not God.

The holy Spirit is the gift of God:

Ergo.

The *Minor* is plain by *Acts.* 11. 17. *Foraſmuch then as God gave them the like gift* (meaning the Spirit) *as he did unto us, who have believed on the Lord Jeſus Chriſt, was I one that could withſtand God?* The *Major*, though of it ſelf ſufficiently clear, is yet further evidenced thus:

He that is not the giver of all things, is not God.

He that is the gift of God, is not the giver of all things:

Ergo.

The *Major* is apparent from *Act.* 17. 25. *God giveth to all, life, breath, and all things.*] The *Minor* is proved thus:

He that is himſelf given, is not the giver of all things:

He that is the gift of God, is himſelf given:

Ergo.

The *Major* is undeniable, for otherwiſe the ſame would be the giver of all things, and yet not the giver of all things, inaſmuch as he himſelf, a principal thing, is given, which implyeth a contradiction. The *Minor* needeth no

proof. Moreover, a gift is in the power, and at the diſpoſal of the giver; but it is groſs and abſurd to imagine that God can be in the power, or at the diſpoſal of another. Neither let any man here think to evade, by ſaying, that not the Holy Spirit himſelf, but onely his gifts are imparted to men; Since both the more learned adverſaries themſelves confeſs, that the Perſon of the Holy Spirit is given together with his gifts, and the Scripture putteth the matter out of doubt, if you conſult *Neh.* 9. 20. and *Rom.* 5. 5. In both which places, the Holy Spirit is ſaid to be given contradiſtinctly from his gifts and operations: in the firſt, contradiſtinctly from the inſtruction flowing from him; in the other, contradiſtinctly from the love of God diffuſed in our hearts by him. Whence we may draw this Corollary, that if the Perſon of the Holy Spirit be out of favour given to certain men, as the aforeſaid places teſtifie, then he was not perſonally preſent with them before, and conſequently, by the conceſſion of the adverſaries themſelves, cannot be God, ſince they will not deny that God is always perſonally preſent with all alike. But I foreſtal the following Argument.

Argument VIII.

He that changeth place, is not God.
The holy Spirit changeth place:
Ergo.

The Major is plain: for if God ſhould change place, he would ceaſe to be where he was before, and begin to be where he was not before; which everteth his Omnipreſence, and conſequently, by the confeſſion of the adverſaries themſelves, his

his Deity. The Minor is ocularly apparent, if following the *advice of the adversaries, you will but go to *Jordan*; for there you shal have the holy Spirit in a bodily shape descending from heaven, which is the *terminus a quo*; and alighting upon Christ, which is the *terminus ad quem*, Luke 3.21, 22. Joh.1.32. Neither let any man alleadge, that as much is spoken of God, *Exod.*3. and *chap.*20. and *Gen.*18. For if you compare *Acts* 7.30,35,38,53. *Gal.* 3. 19. *Heb.* 2. 2, 3. and *chap.* 13. 2. with the foresaid places, you shall finde, that it was not God himself that came down, but onely an Angel, sustaining the Person and Name of God; which hath no place in the history touching the descent of the holy Spirit.

Abi, Ariane, ad Jordanem, & Trinitatem videbis.

Argument IX.

He that prayeth unto Christ, to come to judgement, is not God.
The holy Spirit doth so:
Ergo.

The Major is granted. The Minor is evident from *Revel.* 22. 17. compared with the 12 verse. Neither let any man think to elude this proof, by saying, that the Spirit is here said to pray, onely because he maketh the Bride to pray: for when the Scripture would signifie the assistance of the holy Spirit in causing men to speak, it is wont to affirm, either that the holy Spirit speaketh in them, as *Matth.* 10. 20. or that they spake by the holy Spirit, as *Rom.* 8. 15.

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we have received the Spirit of adoption, by whom we cry, Abba, Father.] But here it is expresly said, that *the Spirit* and *the Bride say, Come*; not the Spirit *in* the Bride, nor the Bride *by* the Spirit.

Argument X.

He in whom men have not believed, and yet have been disciples and believers, is not God. Men have not believed in the holy Spirit, and yet have been so:

Ergo.

The Major is plain: for how can they be disciples and believers, according to the phrase of Scripture, and not believe in him that is God? The Minor is proved thus:

Men have not so much as heard whether there were an holy Spirit, and yet have been disciples and believers:

Ergo, They have not believed in the holy Spirit, and yet have been disciples and believers.

The Antecedent is apparent from *Acts* 19. 2. The Consequence is grounded on that of the Apostle, *Rom.* 10.14. [*How shall they believe in him, of whom they have not heard?*] Now if any man, to decline the dint of this Argument, shall say, that by holy Spirit in these words [Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν] is meant not the Person, but the Gifts of the holy Spirit; He, besides that he perverteth the plain and genuine meaning of the words, and speaketh without example*; doth also evacuate the emphasis of the Particles ἀλλ' οὐδ', which imply that these disciples were so far from having received the gifts of the holy Spirit, whereof we may,

* *For when the verb Substantive* to be *is joyned with the holy Spirit, it signifieth his Being or Per-*

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without prejudice to our cauſe, grant that the queſtion made mention, that they had not ſo much as heard whether there were an holy Spirit or not. Again, that the holy Spirit is not God, doth further appear by this very inſtance, ſince the Apoſtle, when there was ſo ample an occaſion offered to declare it, (if it had been ſo) doth quite decline it; for it is incredible that he, who was ſo intent and vigilant in propagating the Truth, as that caſually ſeeing an Altar at *Athens* inſcribed *To the unknown God*, he preſently took a hint from thence, to preach unto the Heathen the true God; yet here being told by diſciples that they had not ſo much as heard whether there were an holy Spirit, or not, ſhould not make uſe of the opportunity to diſcover unto them, and in them to us, the Deity of the holy Spirit, but ſuffer them to remain in ignorance touching a point of ſuch conſequence, that without the knowledge thereof, (if we believe many now-a-days) men cannot be ſaved. Certainly, the Apoſtle had a greater care both of the Truth of God, and the ſalvation of men, then to do ſo.

ſon, not the gifts iſſuing from him.

Argument XI.

He that hath an underſtanding diſtinct from that of God, is not God.

The holy Spirit hath an underſtanding diſtinct from that of God:

Ergo.

The Major is clear: for he that hath an underſtanding diſtinct from that of another, muſt needs likewiſe have a diſtinct eſſence, wherein that underſtanding may reſide. The Minor is proved thus;

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He that heareth from God at the second hand, namely, by Christ Jesus, what he shall speak, hath an understanding distinct from that of God.

The holy Spirit so heareth from God:

Ergo.

The Minor is evident from *Joh.* 16. 13, 14, 15.

The Major is confirmed thus:

He that is taught of God, hath an understanding distinct from that of God.

He that heareth from God what he shall speak, is taught of God:

Ergo.

The Minor is manifest from *Joh.* 8. where our Saviour Christ having said, in vers. 26. *Whatsoever I have heard from him* (the Father) *these things I speak.*] In vers. 28. he expresseth the same sence thus: [*According as the Father hath taught me, these things I speak.*] The Major is of it self clear: for he that is taught, hath an unknowing understanding, since none can be taught what he knoweth already; and he that teacheth, hath a knowing understanding, otherwise he could not teach another something; but it implieth a contradiction, that the same understanding should at the same time be both knowing & unknowing of the same thing. Besides, that the holy Spirit hath an understanding distinct from that of God, is easily deducible from the words of the Apostle, 1 *Cor.* 2. 10. where he affirmeth, *that the Spirit searcheth the depths of God*, (as *Rom.* 8. 27. he intimateth, *that God searcheth the heart of the Spirit:*) but to search the depths of any one, necessarily supposeth one understanding in him that searcheth, and another understanding in him whose depths are searched,

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as is evident not onely by collation of other places of the Scripture, as 1 *Pet.* 1. 11. *Rev.* 2. 23. but even by common ſenſe, dictating to every man ſo much, that none can without abſurdity be ſaid to ſearch the depths of his own underſtanding. Whence the Apoſtle going about to illuſtrate what he had ſpoken of the Spirit of God, by a ſimilitude drawn from the ſpirit of a man, doth not ſay, that the ſpirit of a man doth *ſearch*, but *know* the things of a man, though his former words did ſeem to lead him thereunto.

Argument XII.

He that hath a will diſtinct in number from that of God, is not God.

The Holy Spirit hath a will diſtinct in number from that of God.

Ergo.

The *Major* is irrefragable. The *Minor* is aſſerted thus.

He that willeth conformably to the will of God, hath a will diſtinct in number from that of God.

The Holy Spirit ſo willeth:

Ergo.

The *Major* is plain: for conformity muſt be between twain at leaſt, elſe it will not be conformity, but Identity. The *Minor* is confirmed by *Rom.* 8. 26, 27. *Likewiſe the Spirit alſo helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit himſelf maketh interceſſion for us, with groanes unutterable: But he that ſearcheth the hearts, knoweth the minde of the Spirit, for he maketh interceſſion for the Saints, according to the will of God.* Neither let any man here reply, that there is

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no mention made in the Greek either of the will of the Spirit, or of the will of God: For first, the word *intercede*, which signifieth to make suit for something, implyeth both the will of him that maketh the suit, for if he did not will the thing, he would not make suit for it; and also the will of him to whom the suit is made, for were he not endued with a will, it would be bootless to make suit unto him, all suits whatsoever being made to bend the will of him to whom they are made: so that this, without any more, sufficiently sheweth that the Holy Spirit hath a will distinct in number from that of God; since the one sueth, the other is sued to at the same time, and for the same thing. Secondly, the word φρόνημα, in English rendred Mind, doth here signifie the same with Will or Desire, as appeareth from the 6. and 7. verses of this Chapter, and also from the verb φρονεῖν, whence it is derived, which signifieth to Affect, Will, Desire, Pursue: see verse 5. of the same chapter, and *Col.* 3. 2. Thirdly, though the Greek hath κατὰ Θεὸν, *according to God*, yet is this, in the judgement of the English Translators themselves, the same as if it had been said, κατὰ τὸ θέλημα Θεοῦ, *according to the will of God*; neither can any other commodious interpretation be put upon the words.

But this passage of the Apostle, doth further afford us a second and third impregnable Argument of the Holy Spirit's being inferiour to God. For first, he is here said *to make intercession for us* (as we before urged his praying to Christ, *Argument* 9.) and that *with groanes unutterable*; which is not so to be understood, as if the Holy Spirit were here said to help our infirmities, onely by

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ſuggeſting petitions and groanes unto us (as is *commonly*, but *falſly* affirmed) for the very words of the context ſufficiently exclude ſuch a gloſs; ſince they ſay, *that the Spirit himſelf*, not *we by the Spirit*, (as we have it in the 15. verſe of the ſame chapter) *maketh interceſſion for us*: yea, *vicarious interceſſion*, as the Greek word ὑπερεντυγχάνει ſignifieth: But to help others infirmities, *by making interceſſion*; and, what is more, *vicarious interceſſion for them*, is not to inſtil petitions into them, but to pour out petitions apart in their behalf; as is apparent both from the thing is ſelf; ſince none can intercede for himſelf, all interceſſion (at leaſt ſuch as is here ſpoken of) requiring the entermiſe of a third perſon; and by the Collation of verſe 34. of the ſame Chapter, and 1 *Tim.* 2.1. *Heb.* 7.25. Neither let any man think to baffle off this place, (which is written with a beam of the Sun, and hath together with that, *Joh.* 16. 13,14. quite nonpluſſed, not onely Modern Authors, but the Fathers themſelves,) by ſaying, that this is improperly ſpoken of the Holy Spirit: for, beſides that he hath no other ground to ſay ſo, but his own preconceived opinion touching the Deity of the Holy Spirit, he ought to know that the Scripture, though it ſpeaketh ſome things of God in a figure, and improperly, yet doth it nowhere ſay any thing that argueth his inferiority *to*, and dependance *on* another. But this paſſage of the Apoſtle plainly intimateth, that the Holy Spirit is inferiour to God, and dependent on him; otherwiſe what need had he to make interceſſion to God, and that with groanes unutterable, for the Saints? Secondly, the Holy Spirit is here diſtinguiſhed from *him that ſearcheth the hearts*; and

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this description is made use of to put a difference between God and the Holy Spirit: but how could this be done, were the holy Spirit also a searcher of the hearts? For can a description that is common, yea alike common to twain (for so the Adversaries hold concerning God, and the Holy Spirit) be set to distinguish the one from the other? For instance; *to prepare the Passover for Christ*, is an action common to *Peter* with *John*, for they twain were sent by Christ to that purpose, and did accordingly perform it; see *Luke* 22. 8, 13. wherefore can a description taken from this action, be fit to difference *Peter* from *John*? and is it suitable to say, *He that prepared the Passover for Christ, was a greater Apostle then John*? would not this plainly argue, that *John* did not prepare the Passeover for Christ? So that it is apparent, that the Holy Spirit is not a searcher of the hearts. If therefore it would not follow that the Holy Spirit is God, although it had been said in the Scripture, that he searcheth the hearts, unless he had such a faculty originally, and of himself (for nothing hinders but that God may confer it upon others, as we see by the Scripture, that he hath *de facto* conferred it on Christ, *having given him all judgement*, and that *because he is the Son of man*, John 5.22,27. for such judgement requireth that he be a searcher of the hearts) If, I say, it would not even then follow that he is God; how clearly, how irrefragably doth it on the contrary follow, that he is not God, but hath an understanding distinct *from*, and inferiour *to* that of God; inasmuch as he is distitute of such a perfection, as the searching of the hearts, which is inseparable from the divine majesty? These two considera-

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tions have I added at the close of my twelfth Argument; because they are not so much new Arguments, as props and further confirmations of the ninth and eleventh Arguments.

An Exposition of *Mat.* 28. 19.

GO ye therefore, and make all the Nations Disciples, (so the Original hath it) *baptizing them into the name* (so it is also in the Original) *of the Father, and of the Son, and of the Holy Spirit; teaching them to observe whatsoever I have commanded you.*

Into the name of the Holy Spirit; that is, *into the holy Spirit*; by a circumlocution usual in the Scripture, see *Act.* 19. 5. *And when they had heard, they were baptized into the name of the Lord Jesus*: compared with Rom. 6. 3. *Know ye not that as many of us as have been baptized into Christ, have been baptized into his death?* And *into the Holy Spirit*, that is, *into the guidance of the Holy Spirit.* Thus the Jewes are said *to have been all baptized into Moses*, (for so the Greek hath it) 1 Cor. 10. 2. So that our Saviour's words amount to thus much; *Initiating them into the confession and obedience of God the Father, and of the Lord Jesus Christ the Son of the Father, and of the Holy Spirit the Advocate and Guide of all the Truth.* Now the Holy Spirit is mentioned together with God and Christ, because he is their chief

instrument whereby they guide, govern, sanctifie, and endow the Church; and to intimate, that whereas men, before they gave their names to Christ, lived according to the Prince of this world, the unclean Spirit, that worketh in the Children of disobedience; they ought henceforth, being sequestred from the world, and admitted into the Church, to resign up themselves to the guidance of the Holy Spirit, whom God and Christ appoint, and send to order and direct the Church. Neither can it be rightly inferred, that because the Holy Spirit is here ranked with the Father and the Son, therefore he is equal to them: by this account, when the Apostle, 1 *Tim.* 5. 21. saith, *I charge thee* (Gr. I obtest) *before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without prejudice, doing nothing by partiality*: joyning the elect Angels with the Father and the Son, in so great a matter as obtestation, to excite an Evangelist to do his duty with sincerity; this would imply, that the elect Angels are equal to the Father and the Son. Nor doth it follow, that because it is said, not *into the names*, but *into the name of the Father, and of the Son, and of the Holy Spirit*; therefore they three have but one Name, power, or dignity; since by the like reasoning I might argue, that because Christ, Luke 9. 26. saith, *Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in the glory of himself*, (so it is in the Greek) *and of the Father, and of the Holy Angels*; therefore the Father, the Son, and the Holy Angels, have but one and the self-same glory. For that the Holy Spirit is not ranked with the Father, and the Son, as being equal

to them, is evident by other punctual places of the Scripture, as 1 *Cor.*12.3,4,5,6. *Eph.*4.4,5,6. where when the mention of him is joyned with that of the Father and of the Son, he is expresly, and emphatically excluded from being either *that one God*, or *that one Lord* of Christians, by being contradistinguished from both: but if he be neither *that one God*, nor *that one Lord of Christians*; as the Apostle, not onely in the fore-quoted places, but elsewhere also plainly testifieth; see 1 *Cor.*8.5,6. *Yet to us there is one God, the Father, of whom are all the things, and we for him. And one Lord Jesus Christ, by whom are all the things, and we by him*: he cannot be equal to the Father and the Son, but is onely the chiefe Minister of both, peculiarly sent out to Minister on their behalf that shall inherit salvation.

An Exposition of 1 *John* 5.7.

[*For there are three that bear record in Heaven, the Father, the Word, and the Holy Spirit; and these three are one.*]

It would have been hard, if not impossible, (had not men been precorrupted) that it should ever come into any ones head to imagine, that this phrase [*are one*] did signifie [*have one Essence*] since such an exposition is not onely contrary to common sence, but also to other places of the Scripture, wherein this kinde of speaking perpetually signifieth an union in consent and agree-

ment, or the like, but never an union in Essence. To omit other Sacred Writers, this very Apostle in his Gospel, *chap.*17. *verse* 11.21,22,23, useth the same expression six times, intimating no other but an union of agreement; yea, in verse 8. of this very chapter in his Epistle, he useth it in the same sence. For though the expression varieth somewhat in the ordinary Greek Testaments, in that the preposition [εἰς] is prefixed, (although the Complutensian Bible readeth it [εἰς τὸ ἓν εἰσιν] in both verses:) yet is the sence the same; this latter being spoken after the Hebrew idiome, the former according to the ordinary phrase: for confirmation whereof, see *Matth.* 19. comparing verse 5. and 6. together in the Original; wherefore this expression ought to be rendred alike in both verses, as the former Interpreters did it, though the latter Interpreters, in verse 8. have rendred it [*agree in one*] putting the glosse in stead of the Translation. So that this place maketh nothing for them that hold the Holy Spirit to have one and the same Essence with the Father, unless they can prove that those who are one in agreement must likewise necessarily be one in essence; or that two or three cannot be one, but it must presently be in essence. I omit for the present to speak of the suspectedness of this place, how it is not extant in the ancient Greek Copies, and namely in that famous one of *Tecla* here in *England*, nor in the Syriack Translation, nor in most ancient Books of the Latine edition, and rejected by sundry Interpreters both ancient and modern.

An Expoſition of *Act.* 5. 3, 4.

But Peter ſaid, Ananias, why hath Satan filled thy heart to lye to (or deceive) the Holy Spirit, and keep back part of the price of the Farm? while it remained, remained it not to thee? and being ſold, was it not in thine owne power? why haſt thou conceived (or put, or purpoſed) in thy heart this thing? Thou haſt not lyed to men, but to God.

In this paſſage, the Holy Spirit is neither expreſly (as every one ſeeth) nor by good conſequence called God. For admit the ordinary Tranſlation were true (as it is not) yet would it not preſently follow, becauſe *Ananias* by lying to men endued with the Holy Spirit (for even *Piſcator* in the words acknowledgeth, and the words themſelves according to this Interpretation imply a Metonymie of the adjunct, the Holy Spirit being put for men endued with the Holy Spirit) lyed not to men, but to God, that therefore the Holy Spirit is God; becauſe in lying to them that are endued with the Spirit of God, one may lye to God, and yet neither they, nor the Spirit in them, be God, but onely the meſſengers of God; for what is done to the meſſengers, redoundeth to him that ſends them; ſee 1 *Theſſ.* 4. 8. *John* 13. 20. *Luke* 10. 16. But if any man look more narrowly into the words, he ſhall finde that the verb ψεύσασθαι is conſtrued in a different manner, namely with an accuſative, verſe 3.

and with a dative verse 4. with an accusative, it signifieth in Greek Authors, *to bely, pretend,* or *counterfeit*: thus *Lucian* in his *Pseudomantis*, Ψευδόμενός τινα ὄνομα, *nomen quoddam mentitus, counterfeiting a certain name.* This being so, the words are to be rendred thus; *why hath Satan filled thy heart to bely the Holy Spirit, and keep back part of the price?* (that is, *Why hast thou suffered the unclean Spirit so to prevail with thee, as that thou shouldest sell thy Farm, and lay down this money at his suggestion, as appeareth in that thou hast purloined part of the price, and not laid down all; and yet to bear us in hand, that thou didst it at the motion of the Holy Spirit?*) *thou hast not lyed to men, but to God*: (that is, *assure thy self that this dissimulation of thine, is not so much to us, as to God himself, whose Servants we are,*) This Exposition is not onely agreeable to the Greek context, and scope of the place, but is also seconded by *Erasmus, Calvin,* and *Aretius*. But if any man will contend, that though ψεύδομαι be not here rendred *to lye unto* (as I have not yet met with an instance where it is so rendred, when an Accusative is put after it;) yet the other signification, set in the Margin of our English Bible, is altogether to be admitted (and I confess I have in good Greek Authors found the word so used) and the place to be rendred, *Why hath Satan filled thy heart to deceive the Holy Spirit?* This will overthrow the opinion, touching the Godhead of the Holy Spirit: For if the Holy Spirit be God, then will it be all one as if it had been said, *Why hath Satan filled thy heart to deceive God?* Which seemeth to be blasphemy; for it importeth, either that God may be deceived, or else that Satan, or at least *Ananias* thought so, otherwise he

would

would not have purposed in his heart to do it. But what force or use (if this Interpretation of ἐδόκησας be admitted) will those words have, *And to keep back part of the price*; and also those, *While it remained, remained it not to thee? and being sold, was it not in thy power?* For these expressions argue, that *Ananias* pretended to have received a command from the Holy Spirit to sell his Farm, and lay downe the price thereof at the Apostles feet; and so did not *deceive*, or *lye to*, but *bely* the Holy Spirit; and consequently, was guilty not onely of covetousnes, in keeping some of the money back; but also of Blasphemy against the Holy Spirit, in fathering upon the Holy Spirit, that which was injected into his heart by the unclean Spirit: For he alike Blasphemeth the Holy Spirit, who doth with *Ananias* wilfully father the works of the Devil upon the Holy Spirit, as he who with the Pharisees, *Mat.* 12,24. wilfully ascribeth the works of the Holy Spirit to the Devil.

An Exposition of 1 *Cor.* 6. 19, 20.

What? know ye not that your body is the Temple of the holy Spirit that is (or, *dwelleth*) *in you, whom ye have from God, and ye are not your own? for ye have been bought with a price. Wherefore glorifie God both with your body, and your spirit, which are God's.*

Whereas it is objected by some, out of this

place, that the holy Spirit is God, in that our body is said *to be his Temple*? I answer, that it would follow, could it be proved that our body is so the *temple of the holy Spirit*, as to be his by the highest interest, and primarily dedicated to his honour; for every one will confess our body to be God's in such a manner. But these things are so far from being intimated in this passage, yea that our body is *at all* his by interest, or dedicated to his honour, (both which are here affirmed of God contradistinctly from the Spirit) as that the contrary may from thence not obscurely be evinced. For after the Apostle had hinted in what respect our body is the Temple of the holy Spirit, to wit, by inhabitation, (for so much is implied by those words, *that is*, or *dwelleth in you*; since descriptions in sacred Writers are not idle and impertinent) he addeth, *that we have the Spirit from God*, thereby implying that he is disposed of, and given by God to us, and consequently he is ours by interest, not we his; and accordingly concludeth from thence, that we ought with our body to glorifie, not *the Spirit*, but *God*, who is openly distinguished from the Spirit, and declared to be the Proprietor of our body.

An Exposition of *Matth.* 12. 31.

All sin and blasphemy shall be forgiven unto men; but the blasphemy against the holy Spirit shall not be forgiven.

For the Objection drawn from hence, that the sin

ſin againſt the holy Spirit is unpardonable; I anſwer, that the ſin againſt the holy Spirit is not therefore unpardonable, becauſe he is God, (for this the Scripture nowhere acknowledgeth; and beſides, by the ſame reaſon, every ſin againſt God would be unpardonable:) but becauſe he that ſinneth againſt the holy Spirit, doth in the ſame act ſin againſt God (for every ſin, againſt whomſoever committed, is terminated in God) with an high hand, to wit, either by ſlandering and oppoſing ſuch works, whereof a man is convinced in conſcience that God hath wrought them by the holy Spirit, as the Phariſees did; or by renouncing and oppoſing ſuch Truths, whereof a man is convinced in conſcience, that God hath revealed them by his holy Spirit, as the *Renegadoes* did, who are mentioned by the Author to the *Hebrews*, Chap. 10, 25, 26, &c. which things are the greateſt affronts that can be offered to God, who uſeth the miniſtery of the Spirit in none but things of the higheſt importance, and maketh the cleareſt diſcovery of himſelf, as to his Power and Majeſtie, by him. Hence it cometh to paſs, that a ſin againſt the Father or the Son may be forgiven, but not a ſin againſt the holy Spirit, inaſmuch as it is alſo againſt the greateſt light. For God the Father maketh no diſcovery of himſelf to the world immediately; and Chriſt, to prove his Authority and Miſſion from God, appealeth to the works which he did by the finger of God, the Holy Spirit; ſee *Luke* 11, 20. compared with *Mat.* 12, 28. Wherefore I retort this Argument againſt the Adverſaries, as quite ſubverting their opinion touching the Godhead of the Holy Spirit: For, if the Holy Spirit were God, you would commit

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no sin, but what would be against the holy Spirit, in that all sins are committed against God, as being the transgressions of his Law. Again, when we sinned against the Father, we must of necessity also sin against the holy Spirit, if he be the same God with the Father. For as the Adversaries hold that the works of the Trinity *ad extra*, that is, *to without*, are common to all three: so must they by the same reason confess, that whatsoever is done to any one of them *ab extra*, that is, *from without*, is also common to all three.

An exposition of *Isai.* 6.9,10.

And he said, Go and tel this people, Hear ye indeed, but understand not: and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.] compared with Acts 28.25,26,27. *Well spake the holy Spirit by Isaias the Prophet, unto our Fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand,* &c.

Because that which in *Isaiah* is attributed to the Lord, is in the *Acts* ascribed to the holy Spirit; the Adversaries hence conclude, that the holy Spirit is the Lord. Which kinde of arguing, though it be very frequent with them, is yet very frivolous; for at this rate I may also conclude, that because what is attributed to the Lord, *Exod.* 32.11. [*Lord, why doth thy wrath wax hot against thy people,*

ple, which thou hast brought forth out of the land of Egypt?] is in the ſeventh verſe of the ſame chapter aſcribed to *Moſes*: [*And the Lord ſaid unto Moſes, Go, get thee down: for thy people which thou broughteſt out of the land of Egypt*, &c.] therefore *Moſes* is the Lord. And becauſe what is attributed to the Lord, *Iſa.* 65. 1. [*I am ſought of them that asked not for me: I am found of them that ſought me not: I ſaid, Behold me, behold me, unto a nation that was not called by my name.*] is in the 10 of the *Romanes*, verſ. 20. aſcribed to *Iſaiah*: [*But Iſaias is very bold, and ſaith, I was found of them that ſought me not: I was made manifeſt unto them that asked not after me:*] therefore *Iſaiah* is the Lord. And becauſe what is attributed to God, 2 *Tim.* 1. 8, 9. [*According to the power of God, who hath ſaved us, and called us*, &c.] is by *Paul* attributed to himſelf, 1 *Cor.* 9. 22. [*I am made all things to all men, that I might by all means ſave ſome,*] and to *Timothy*, 1 *Tim.* 4. 16. [*In doing this, thou ſhalt both ſave thy ſelf, and them that hear thee:*] therefore *Paul*, yea *Timothy* is God. If the Adverſaries ſay, that theſe things are otherwiſe aſcribed to the Lord, then to the men aforeſaid: I anſwer, This is more then is held forth in the texts themſelves, which neither expreſs nor intimate any ſuch thing. If they further contend, that though ſuch a thing be neither expreſſed nor intimated in the ſaid texts, yet other texts, and the nature of the thing it ſelf, doth ſufficiently teach it: I reply, that I can make the ſame anſwer touching the Lord and the holy Spirit. But it is well that there is ſuch an intimation in the texts themſelves; for in the one, *the Lord ſpeaketh theſe things to Iſaiah in a viſion*; in the other it

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is said, that *the holy Spirit spake them by Isaiah to the Fathers*. Which twain every one may easily perceive to be different, since *Isaiah* onely heard those words in the vision: for had the Fathers, the people of *Israel*, been also there, why should God bid *Isaiah*, go and tell them to the people? wherefore *Paul* ascribeth these words to the Holy Spirit, onely to intimate that whatsoever is spoken in the Scripture, was recorded by the inspiration of the Holy Spirit, and so spoken by him.

An Exposition of 2 *Cor.* 3. 17.

Now the Lord is that Spirit.

By *that Spirit* is not here meant the third Person of the HOLY TRINITY, otherwise the Lord, that is, Christ (for the Apostle *Paul*, by ὁ Κύριος *the Lord*, doth always, unless he cite some place out of the Old Covenant, understand Christ) will be the Holy Spirit; which is repugnant to the Scripture, wherein there is a plain distinction every-where made between Christ and the holy Spirit. Understand therefore (what the expression it self implyeth) the same Spirit that was before in the sixth verse opposed to the Letter, and consequently the mystery or hidden sence of the Law, denoted by the Letter: for thus the word Spirit is also taken, *Rom.* 2. 29. *Circumcision is that of the heart, in the Spirit, and not in the Letter.* And Rom. 7. 6. *But now we are delivered from the Law, that being*

being dead wherein we are held; ſo that we ſerve in the newneſs of the Spirit, and not in the oldneſs of the Letter. And Rev. 11. 8. *Their dead bodies ſhall lye in the ſtreets of the great City, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified,* Jeruſalem is here *ſpiritually*, that is, *myſtically called Sodom and Egypt*, becauſe of the abominable filthineſs thereof, and cruelty towards the people of God. Wherefore the ſence of the words of *Paul* is this, namely, that *the Lord Chriſt is the Myſtery, Life, Scope, and Kernel of the Law, as being both foretold therein, and prefigured by the Ceremonies thereof.*

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An Answer to the grand Objection of the Adversaries, touching the supposed Omnipresence of the *HOLY SPIRIT.*

AFter I had thorowly sifted this Controversie, I found that the Adversaries, who so much cry down Reason, saying that we must renounce it when we speak of Divine Mysteries, and simply rest in the words of the Scripture, do notwithstanding in the upshot wave the Scripture, as giving a very uncertain testimony to their doctrine in this point, and ground themselves on the meer conjectures of their own Reason. For thus they argue: The holy Spirit, if he were not omnipresent, and consequently God, could not inspire and dwell in so many men at one time. For answer hereunto, I will onely ask them one Question, which if they resolve, I will then tell them how the holy Spirit, though he be not omnipresent, may inspire all the faithful in the world at one time. Our Saviour, in the fourth of *Mark*, explaining the Parable of the sower, saith, in vers. 14. [*And these are they by the way side, where the word is sown: but when they have heard, Satan cometh immediately, and taketh the word that was sown in their hearts.*] Suppose now that the seed of the Word be sown in

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ten thousand places at one time, as it happeneth on every Lords day, How can Satan, whom the Adversaries will deny to be omnipresent, come and immediately snatch the Word out of the hearts of the greatest part of the hearers? The same Resolution that they shall give to this Question, will I apply to their own Objection. If this be not sufficient, take yet more proofs, that may seem to evince the omnipresence of the unclean spirit. Thus is he said *to have been a lying spirit in the mouth of four hundred false prophets*, 1 King. 22. 22, 23. (and there is the same reason between four hundred, and four millions.) Thus is he said *to hold the impenitent* (who make the greatest part of mankinde) *in his snare*, and *to take them captive at his will*, 2 Tim. 2. ult. *To blinde the mindes of them that believe not*, 2 Cor. 4. 4. *To dwell in the ungodly*, Rev. 2. 13. *To shew the wicked whatsoever they practise*, Joh. 8. 38. Yea, *to deceive the whole world*, Rev. 12. 9. & 20. 2, 3. If they dare not, for all this, to affirm the unclean spirit to be omnipresent, Why do they on less ground conclude the omnipresence of the holy Spirit, especially when the Scripture so plainly testifieth that he changeth place, as *Joh.* 15. 26. *But when the Advocate is come, whom I will send you from the Father, the Spirit of Truth which proceedeth* (or, goeth out) *from the Father, he shall testifie of me.* How could the holy Spirit *be sent*, and *go out from the Father to the disciples*, if he were already with them, and could not but stay with the Father? *Gal.* 4. 6. *Because ye are sons, God hath sent out the Spirit of his Son into your hearts, crying, Abba, Father.* This sheweth that the Spirit was not in their hearts before, otherwise he needed not *to be*

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ſent out into them. 1 Pet. 1. 12. *The things which are now reported unto you by them that have preached the Goſpel unto you with the holy Spirit ſent down from heaven.* Could the holy Spirit be ſent down from heaven, if he were already upon the earth, and continued ſtill in heaven? For, that the coming of the holy Spirit down from heaven is properly to be taken, appeareth by the very ſight, in that *John* the Baptiſt *did ſee the Spirit deſcending from heaven in a bodily ſhape like a dove, and he abode on Chriſt*, *Joh.* 1. 32. compared with *Luke* 3. 21, 22. where the words of the Scripture are diligently to be heeded; for it is not ſaid, that *the bodily ſhape did deſcend*, but *the Spirit in the ſhape*: ſo that the deſcent did primarily and by it ſelf agree to the holy Spirit; but in a ſecondary way, and by accident, to the ſhape which he had aſſumed. Now is it poſſible to deſcend out of heaven to the earth, and not change place? Or is there any thing better then an ocular demonſtration to evince a change of place? Certainly, if notwithſtanding all this, and much more which may be alleadged, it is yet true that the holy Spirit doth not go from place to place; what aſſurance can I have, when the Scripture ſaith of any one whomſoever, *that he is ſent*, or *cometh down*, or *goeth out*, that he moveth from one place to another, and doth not abide where he was before? Neither is it rightly done by the Adverſaries, when againſt ſo many evident Scriptures they alleadge one obſcure paſſage, *Pſal.* 139. 7, 8. *Whither ſhall I go from thy Spirit? or whither ſhall I flee from thy preſence? If I aſcend up into heaven, thou art there: if I make my bed in hell, behold thou art there.* For, to omit that the Pſalmiſt, as the precedent and ſub-

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quent words, yea the paſſage it ſelf cited at large doth ſhew, intendeth onely to prove the omnipreſence of God himſelf, and not of his Spirit; and that divers of the very Adverſaries, as namely the Divines of the Aſſembly in their Annotations on this place, do by *Spirit* here underſtand the *knowledge* or *power* of God, and not the holy Spirit: ſhould it be granted that theſe words, *whither ſhall I go from thy Spirit?* are meant of the holy Spirit, yet do they import no more, then that *David* could go into no place, but the Spirit could be there with him, and ſo ſignifie, not that he is in all places at one time, but can be in them at ſeveral times, accordingly as *David* ſhould come into them. Again, ſhould it be further granted, (what the Adverſaries are not able to evince) that *Davids* meaning is, that he could go into no place where the Spirit was not preſent; yet would not this preſently argue, that he was there preſent in his perſon or ſubſtance (as the Adverſaries conceive, when they ſay that he is Omnipreſent, and therefore God) ſince it is ſufficient for the truth hereof, that he is in every place by his knowledge, ſo that a man can be in no place whatſoever, but the holy Spirit will know where he is. This Omnipreſence, which I verily believe belongeth to the holy Spirit, doth not hinder him to go from one place to another. Yea, whoſoever diligently looketh into *Davids* words, ſhall finde that he intended in this Pſalm to aſſert no other Omnipreſence to God himſelf, then that of knowledge and power. For he openly ſpeaketh of the knowledge of God in the firſt ſix verſes, ſaying in the ſecond of them, *Thou underſtandeſt my thoughts afar off.* Which implyeth that the perſon or ſubſtance of

God himself was not upon the earth with *David*, otherwise he would understand *David's* thought neer at hand, and not afar off. But in the tenth verse, which is an explication of the three preceding ones, he speaketh of the hand of God, whereby is wont to be understood his power. Afterwards, vers. 11. and 12. he returneth to the knowledge of God, whereof he had before spoken. Moreover, the main current of the Scripture runneth that way, and plainly intimateth, that the person, or substance, or shape of God (I speak the language of the Scripture; see *Job* 13. 7. *Will ye accept his (God's) Person? will ye contend for God?* Heb. 1. 3. *Who being the brightness of his (God's) Glory, and express Image of his person (Or substance)* John 5. 37. *And the Father himself which hath sent me, hath born witness of me. Ye have neither heard this voice at any time, nor seen his shape:*) is nowhere else but in Heaven. Neither let the Adversaries reply, that if I ascribe an universal knowledge of humane affairs to the holy Spirit, this very thing will evince him to be God. For first, I have already excepted the searching of the heart, proving in the twelfth Argument that it agreeth not to the holy Spirit. Secondly, had the holy Spirit an Universal knowledge, as of other things, so also of the heart, yet would not this prove him to be God, unless he had this knowledge originally and of himself. For it is apparent from the Scripture, *John* 5. 22. that God hath given all judgement unto Christ, and consequently all knowledge, without which that judgement cannot be managed. But if he hath given all knowledge unto Christ, he can as well give it to the holy Spirit: Wherefore, let the Adversaries, when they are dri-

ven from their opinion by that invincible Argument drawn from the Interceſſion which the holy Spirit is ſaid to make for the Saints, ceaſe to take up the ſame weapon, and contend, that the holy Spirit, inaſmuch as he maketh interceſſion for the Saints, muſt needs know all their wants, and ſo be God. For is not Chriſt alſo ſaid to make interceſſion for the Saints? and doth he not intercede with God as a man, and ſo as a man know all their wants? But if Chriſt, as a man, and ſo as a Creature, maketh interceſſion unto God for the Saints, and knoweth all their wants, why not the holy Spirit alſo, though he be a created Spirit, and not God?

As for the dwelling of the holy Spirit in ſo many perſons, though I might forbear to ſhew in what manner this is done, untill the Adverſaries had anſwered my Querie, yet will I (for the ſatisfaction of ſuch as are ſtudious of the truth) here declare it. He dwelleth therefore in all the Saints diſperſed through the whole world, not in his perſon or ſubſtance, for then his perſon or ſubſtance would fill the world, and dwell in all men alike, whereas the indwelling of the holy Spirit is by the Scripture made a peculiar priviledge of the Saints, *Rom 8. 9. But ye are not in the fleſh, but in the Spirit, if ſo be* (or *ſince*) *the Spirit of God dwelleth in you. Now if any man have not the Spirit of Chriſt, he is none of his.* Wherefore he dwelleth in them by his Gifts, or Effects, (ſince no other dwelling can be imagined) which is an Expreſſion frequent in the writings of the Adverſaries themſelves, but that they are wont to forget it when they reaſon about the Godhead of the holy Spirit.

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